

HUMBLE
MOTIVES
FOR ASSOCIATION
TO MAINTAINE RELIGI-
ON ESTABLISHED.

Published as an antidote against the pestilent
treatises of secular Priests.

Virtus unita valet.



Thomso



IMPRINTED 1601.



I

A petition to the Queene, for *assotiation in religion.*

There be as seemeth vnto me (Most gratious Soueraigne) by the law of God, by the law of nature, and by the law of nations, 3 thinges in duety to be exhibited by the subiectes to the magistrat, viz. Honor, Obedience, and Defence. For the magistrats, (as they are rightly termed by Homer) the *Guides Leaders, and Norishers of the people.* They are, as Plato calleth them) *Saviours Keepers & Preseruers of the people,* They are as Aristotle saith *aliuyngc law, and the law without them a dumbe and dead magistracye.* So that the magistrat beinge the life of the law, & the law the life of the common wealth, in the safetie of the magistrat must needes consist the safetie of the common wealth. This seemes to me to haue bene the cause, that the comon lawes of this realme, haue ordained greiuous punishments for such as should indauger the liues of principall magistrats. As 25. Faw. 3. It is layed downe, that if a man slaye the L. Chancellor, L. Treasurer, Justices of either bench, Justices in Oyer, Justices of assise, or Justices assigned to heere and determine, beinge in there place doinge their office, that such offence is Treason. If then theire hath

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bene and ought to be so great care and prudence for the preseruation and safetie of these inferiour magistrates in respect, how much more should their be in the establishing of the safetie and securitie of the superiour power and most supreame magistracie, from whose throne and estat all other authorites are deriuued, and by whose priuatiō they be all extinguished. Such is the cause we now deale with, even the defence, preseruation, and safetie, of your most excellent maiestie: A princes of such perelesnes and singularity, as meriteth no lesse to be regard ed of all men for priuat singularitye, than honored for publike function. For if the force and strength of vertue be such, that the onlye shewe and shadow of it hath that meruelous and magneticall attraction, that it draweth vnto it the hartes and mindes of infinite people, as plainlye appeareth in the auntient nobles both Greekes & Romaines who wantinge the true knowledge of God from whose divine maiestie all vertues doe proceed as from the fountaine and to whose glory they ought all to be directed as to the finall scope, and had in them rather forme and figure then any matter of substance of true vertue: what in explicable effects doth

pure

pure, perfect, and sincere vertue bringe to
passe, beinge adorned with the true know-
ledge of God, settled in a seat most roiall in
the eyes and sight of all nations to the won-
der and admiration of the world, to the sin-
gular benefite of sundrie countryes, to the
ioye of the godly, and to the prayse, honor,
and glory of God. These thinges appearing
most plainlye in your Maiesties most roiall
person, cannot but draw vnto it most effec-
tually, the hartes and mindes of all good and
virtuous, who to their inestimable ioye, doe
confesse and acknowledge your highnes, for
the rarest Princesse in the world: for the life
and light of your land, and for the sacred
fountaine(next vnder God,) of all thir felici-
ty: so farr exceedinge the auncient princes
before mentioned, as truely vertue doth the
counterfeite, and as farr as endlesse glorie
perpetuated by eternitie, superpasseth perris-
hing fame, consumed by time. They trauelled
for there owne glorie which was false, fading
and momentary, your Maiestie seeking the
glorie of God, shall assuredly be crowned
with eternall glorie. But to enter into reheat
of your highnes most singular ornaments
of mynde and body, of arte and nature, of
grace & fortune, I meane not, nor may not.

It

It is too deepe a sea for me to wade in: too
large a feild for me to walke in. Theirfore,
syth therof speake as I ought I cannot: as I
can, I will not. As in the one I acknowledge
it my weaknes and imbecillitie, so in the o
ther I am lead by discretion and iudgment.
For in the resplendeny of your excellency,
vaine were it in me, & fruuelous (in vterring
my fledge corceipt,) to light as it were acan
dle to discouer the Sunne. But whatsoeuer
we can, let vs doe it in your seruice: whatsoe
uer we may, let vs deuise for your safetye.

The safetye of your Maestie doth most
consist in preseruation of your most royll
person, and of your estat. Your person
and estate are best preserued by cuttinge off
the perills that wold most annoy them. The
estate of your highnes is a free monarchy, a
soueraigne and absolute power, and authori
ty instituted and ordained of God: for the
defence of the good, and punishment of the
euell, and for the gouernment of all in pietie
and Iustice.

This your soueraigne estat is dangerous
ly impeached with the perill of your persona
by the inseuour to bringe in the tiranny,
superiority, and supremacye of a forraigne
Prelat: whose riches in times past, hath bene
our

5

our pouertie: whose puissance, our terror: whose doctrine, our destruction. These are are they that loath manna, and long for the fleshpots of Egipt: that loue the tongue of the Caldies, better then the language of Canaan: that madded with mallice, or blinded with error, take *Sodom* for *Sion*, and *Babell* for *Ierusalem*. Of these people we are to obserue two thinges, They end whereat they shoote, and the meane they vse to attaine to that end.

The end for which they would aduaunce their tyranny, is, that therby they might enioye their groues and hill altars, that therby they might honor againe the wholl host of heauen, and that therby they might returne againe to their superstitious Idolatrie & blasphemous religion.

The meanes whereby they would accomplish it, is, the death of your maestie, and the erecting of a fauouring successor, whervnto tend all their deuises. This is their drift and practise while there remaineth in them any sparke of hope to attaine to this end, or any concept (I will not say of probabilitie) but of possibilitie to atchive it. what law soever we make to punish them they will still persist in theire pernicious practises, and your maestie

maiesties most sacred person shall still remaine in perill. But if your maiestie cutt off their hope, and make it apparently impossible for theire religion euer to take place in this realme, their indeuour will forthwith cease, the state wilbe cleare from theire deuises, and your maiestie freed from danger.

The onlyeway in mine oppinion to extinguish their hopes, and therby theire practises, and so consequently the perill of your most sacred person, is, to establish a firsme continuance & perpetuatiō of the substance and sinceritie of doctrine now professed in this realme, which me thinkes is sensible, and is to be donne by generall lawes, by generall league, and by generall oth. To which end it would be enacted, that all gentlemen, magistrats, and possessioners within this realme shall take the oth of association, for the defence and perpetuation of religion now publicquelye professed within this realme. And that the oth of supremacy be ministred with like additionto all men generally within this realme, from the age of 16. yeares vpwards, twice everie yeare, by the mayors and gouerners of citties, townes, and corporations, & by ste vardes and other officers in mannors and lordships in their countries, and theire leetes

leetes & law dayes. And if they refuse to enter into such league or oth, that euery such person shalbe holden and reputed as suspect ed, and shalbe theirby disabled to beare any office or authoritie in this common wealth, and shall also be bound to his good behauour, sequestred from all his armour and weapons, and (if he be possessed of landes within this realme) shall yearly pay vnto your maiestie the fourth part theirof. Th is Payne & such others as your maiestie shall like of to indure, during his abstanacie, and vpon his conformitie to cease.

By this meanes, their hope being taken away, I make no doubt but their practise will end. But so longe as theire hope endureth, they will never give ouer their devellish at tempes. If *Brutus* had not hoped to set *Rome* at libertie, he had never conspired the death of *Cesar*; If *Phocas* had not hoped to obtaine the imperiall dignitie, he had not slayne his master *Mauritius*. If the papists hoped not to establish heere their religion, they would not practise the death of your maiestie. then let vs put them out of all hope, lest they put vs out of all helpe. For most true is that saying of *Plutarch*, *In facinorosēs lenitas est in bonis crudelitas.*

but

But it wilbe perhaps objected, that this course is dangerous: and that vnder pretēce of remedying a future perill, it draweth vpō vs a present mischeife. The harme that there by is to be doubted, is, from the papists. If from them, it is either by exasperating their will, or by increasing of their power. theire will cannot be worse in this theire extreme discontentment. Nothinge can be added to their malice whether your maiestie behold eth the head or the members (if so gratious an eye may beholde so vile an obiect): yow shall easilie discouer theire spite & rancor to be alreadie in the highest degree. The Pope hath sent out against your highnes his flame and thundersboltes of excommunication full of falsehood and furie, of bitternes and ignominie. His will therin hath bene to deprive your maiestie of your estate, gouernment, life, crowne, and dignitie. He hath practised to drawe vnto himselfe fauorers & followers within our realme: to discharg your subiects of dutie and aleadgeance they owe vnto yow: to withdraw them from your obeidience, and to draw them vnto his.

To this end he sent, first his *Agnus Dei*, then his *grana benedicta*, and such other trecherous baites, the wayes of his trade. then

next

next his buls, threats, and excommunicati
ons, as the fire of his furie. And now last of
all(if euer his practiles will haue end) theire
Iesuits and Seminary Preiftes, the most fine &
subtle Brokers of Babilon. By this meanes
he hath stirred tumultes in your land: He
hath allured your subiectes to disloialtie, &
induced some to actuall rebellion, & some
partes he hath inuaded with his forces: the
members following the directiō of the head
haue assisted his attempts both at home
and abroad: some by words, some by wright
ing, and some by action: and all by will seeke
to aduance his authoritie & tirannie against
your maiesties most royll titles. They haue
touched(though with inualiditie) your most
sacred person: they haue conspired with tre
acherie, against your pure and sincere religi
on, they haue charged vs with bloudines &
tirannie: they haue spoken it, they haue writ
ten it, they haue published it, they haue dve
d in it, and can their will be worse? vea, but
some of them acknowledge yow to be for
their lawfull soueraigne, and haue both spok
en & written very honorablie of your most
rare & singular excellencies, what then? shall
we thinke that theire mallice is the leſſe, be
cause your vertue is the more: we may as
well

well thinke, that the Diuels did not general-
ly hate Christ, because some of them did con-
fesse him to be the sonne of God.

Great is the force of truth, and often dri-
ueth the aduersarie to acknowledge it. And
great is the subtiltie of sathan, who somtims
speaketh that that is true, because he would
be beleeuued in that that is false. The papistes
as vngriatious herein as theire grandfather,
doe sometimes acknowledge your most sin-
guler vertues, but then effectually whē they
perswade some point of their religion, or in-
ueigh against some noblemen that are about
yow, mixinge theire gall with honie that it
may the rather be receaued: and minglinge
theire fashood with that veritie, that it may
the sooner be beleuuued. A tricke intruth of
their treacherie, and no signe at all of theire
loyaltie. So leauinge their euell will at the
worse, not possible to be augmented, we will
consider of theire power, whether that may
be increased.

The power and strength of any people
or multitud, is to be augmented by one of
thes 4. wayes. 1. By addition or number. 2.
by supplie of necessaries. 3 by advantage of
place. 4. by order of gouerment. And as by
these meanes it is increased, so by the contra-
ries

eraries it is diminished. Now if I shew your
Maiestie that their power shalbe increased
by no one of thes waies, but shalbe lessed by
all their contraries: I hope I shall sufficiently
double this point, & so procure cleare passage
to my perswasion. that this may more mani-
felly appeare, let me present vnto your Ma-
iestie, the whole number of your subiectes di-
uided into 4.bands.

1. *Protestants of religion.*
2. *Protestants of state.*
3. *Papists of state.*
4. *Papists of religion.*

The first are constant and faithfull vnto
your highnes: the 2. waueringe: the 3. peri-
lous. the 4. pernicious. the first serue yow
for loue, the 2. for hope, the 3. for fashion,
the 4. for feare. the corruption of the 1. bre-
deth the 2. the corruption of the 2 breedeth
the 3. the corruption of the 3. breedeth the 4.
than the which nothinge canne be more cor-
rupt: they beinge altogether possessed with
the dregs of poperie, wherin the more grose
the more vngratious. the haue their conuer-
sion also in assent. For of the subtlest part
of the 4. is engendered the 3. of the subtlest
part of the 3. is engendered the 2. of the
purest & best part of the 2. is engendered the

first.

first. The 1 & 4. are meere opposites, hauing their centers most contrarie, even heauen & hell, light and darknes, truth and falsehood, Christ & antichrist. the 2 and 3. are intermidie: the 2 . in part inclining to the 1 , in part declining to the 3 the 3 in part declining to the 4: in part assendinge to the 2 . the more the 1 . and 2 . are increased, the more is your safetie. the more the 3 & 4. are augmented, the more is your perill. Out of the 2 . and 3 . the increase of the 1 . and 4 must grow. for they are as it were two heapes of stones that must goe to the buildinge either of Sion or Babell. Their progresses, or dispositions are wrought or staid, hastened or slowed by certaine motiues or motiones: & they are of 2 . sorts, externall or internall. the externall motiues on the on sid be doctrine & discipline: the on the word of life, the other the worke of law: the on the sheepards voice, the other the sheepards hooke: the on in the mouth of the minister, the other in the hand of the magistrat: in the one is contained the preaching of the truth, in the other all good lawes for the establishment and maintenance their of. The externall motiues on the other side, is the doctrine of error and superstition: the policies and practises of impietie.

the

The intermall motiues are of two sortes; naturall, and supernaturall. the supernaturall motiues on the one side, is the operation of the holy ghost: on the other side, the suggestions & subtillties of sathan. the naturall motiue is *appetitio boni*. How the 2. and 3 band, that is to say, the protestants of estat and papists of estat, establish their *summum bonum* in this world: and define it to be a life lead in wealth: pleasure reputation and authoritie. In the appetition hereof they both agree. In the acquisition they varie. For, the papists of estat: conceiuing great brittlement and vncertainty in the course of this present gouernment which he supposeth cannot longe last, for that he desireth to haue his *summum bonum* perdurable, he will not hassard it in this present, but will now laye his foundation long before, to inioye it in the future. to that end he will now be a faouurer to papistes of religion: he will retaine some of them that be most famous or rather most infamous on this side and beyond the seaes: he will give some token of present discontentment: he will incur the displeasure of some great man of the estate that faouureth the contrarie, and he will doe whatsoeuer els may make him a man of note, whereby he may notably
be

be accepted off in the future.

The protestant of estate (thinkinge it
readious to tarrie, and frutesse to trust to
dead mens shooes,) resolueth to tast of the
present sweete, offereth his seruice in most
dutifull sorte vnto your maiestie, frameth
himselfe vnto the time, assocyateth himselfe
with such as are protestantes of religion, in
sinuateth himselfe into the fauour of some
great man that is fauourer thereof, hopeth
to attaine wealth, reputation and authoritie
therby, & herewith becometh a seruiceable
member of the estat, though as yet no true
member of the church. But for that he sub-
mitteth himselfe vnto the externall motiues
it is to be hoped that in time he wilbe in-
wardly and effectually called, and so made
a member of the mysticall body of Christ: for
out of these gentiles is gathered the Israell
of God: and as the dispayre of the future and
hope of the present produceth protestants
of estat, so dispayre of the present & hope of
the future producerh papists of estate, now
if the hope of the future be taken away, and
all meanes vsed for the perpetuation of the
present, there is no doubt but all papists of
estate will become protestants of estate.
For syth they establish their *summum bonum*

in

in this world, whether their inward motiue
of appetitio boni must needs bring them.

It is not vnprobable, that of the papists in
this land, the 4 part are not papists of religi-
on. The rest then (being papists of estate) be-
inge by this law taken from them, theire po-
wer must needs remaine much weakened
by this lesseninge of their number. Moreo-
uer, for that the papistes of religion at this
present stand furnished with 1 credit and
authoritie, 2 wealth and abilitie, 3 weapons
and furniture, so that they may draw follo-
wers by the one, wage them by the other, &
arme them by the 3: we by this law shall be-
reave them of the 1, impaire the 2 with the
increase of your maiesties treasurie, & take
cleane from them the 3. Further, wheras
some of them at this present, publicquely
stand in offices of credit and commoditie as it
were in forts and places of advantage, some
others lye hid as it were in the ambush of
their dissimulatio and trenches of treachery
readye through all lcole holes of oportuni-
tie to annoy vs: we by this law shall remoue
the 1, discuer the 2, and drawe out both
vnto the open view, where being warned of
them we may be armed for them.

Lastly, wheras heretofore they haue cast

vp their accoumpt, booked their catholick gentlemen, measured their forces, had intelligence with our enimies, sounded our hauens marshalled by their practises, and (like *Cas-lynnes*) assigned euery of vs, your faithfull subiects to the slaughter: we shal by this means take from them their maine battel, vnfurnish and disarme the residue, displant them from their places of advantage, breake their route & disorder them in their arrayes. Thus farr are we from increasing hereby their power. Syth then it plainly appeareth that they shal euery way be weakened herewith, It resteth that I proue vnto your maiestie, that theire weakening shalbe your strengthening, and that this law shalbe your safety. VVhat harme soeuer may grow vnto your highnes must springe out of one or moe of these 3 causes, either from the practises of aduersaries abroad, or from the spire of your subiects at home, or from the might of your successor either abroad or at home. The foraine enimyes of your Maiestie are the Romaine Prelates and their faction, whose perpetual practises haue bene to compasse their deathes, whose liues did withstand their purposes. The examples hereof are infinite, whether your highnes way the acts of their publique

lique hostility, or of their priuate trechery
 For by either of both those meanes haue.
 they wrought the ruine of many renowned
 personages, against whose liues they would
 neuer haue attempted ought, had they not
 hoped to haue bene gainers by their deaths.
 Now when it shall appeare vnto them, that
 by your Maiesties decease, no priuate or
 publique vtiltie to them or to their church
 shal accrew, (by meanes of this law) it shalbe
 a repercuſſive to all their practises: which,
 being but an effect of their hope, by this fru-
 strating theirof, will cleane be extinguished.

The spite of your subiects, must growe by
 discontentment. The most discontented me
 of your realme, are papists of religion, and
 papists of estate. The one solaceth his soule,
 the other comforeth his mind in your ruine.
 the one accounpteth that hereby he shall en-
 joye the libertie of his conscience, aduance-
 ment of his faction, establishing of his faith,
 the other hopeth thereby to possesse his so
 much expeſted good, and his worldly longe
 looked for felicitie.

Of which expectation beinge by this law
 bereaued, the one of them will cleane giue
 over his course: the other will see that he
 hath

hath no cause to wish the shortinge of your dayes, syth it will not be auailable for the attayning of his desire.

The mightiest in succession (as your Maiestie knoweth) are they whose alliance, kindred, and confederacies are for the most part with papistes: whose faction beinge great, strong, and mighty abroad, it standeth your excellency vpon, somuch the more to waken it at home, and thereby to prouide an inward strength against an outward force. whereas otherwise your state shall seeme to depend vpon the will of your successor, almost vnsure foundation, & perilous, syth so easily it may be altered with ambition, and the desire of a kingdome which knoweth no kindred, with the which, whensoeuer it shall be enflamed, theire forraine forces shall not be so dangerous vnto your maiestie, as the partie they haue within the realme, if it be of strength, whom, the seruent desire of a third thinge will ioyne to the forraine, in such a knot of indissoluble society, as in all probabilitie will proue perious and dangerous to your highnes. But this lawe established, your successors shall perceave themselues so cut off, from all stonge partye within your land, that they shall thereby be greatly dis-

discouraged from any such ambitious at-
tempts. For taking view of your whole sub-
iects they shall finde either protestants of
religion their most mortall enimies, if they
attempt any thinge against your maestie: or
els protestants of estate, men that will not al-
ter theire present contentment for an vncer-
taine innouation: or els papists of religion,
who, being but few in number, discontented,
and disarmed, without either followers or
furniture, will rather daunt their spirits with
theire nakednes, then encourage them with
their power.

The estat of your subiects being brought
to this passe, it is in your maestie, by a bet-
ter learned and more painfull minitery, and
by feuere discipline, as it were by motiues
more effectual, mightily to increase the first,
dayly to diminish the second & third, and to
propulse the relapses of either, to the great
increasinge of the church of God, the great
strengthing and safegard of your estate, and
to the saluation of infinite soules. Syth then
this law can breed no perill to your high-
nes at home, but wilbe the ground & cause
of much strength and securitie vnto your
Maestie: it remaineth to be considered how
that mighty faction of papists will digest it
abroad.

abroad.

Theire power assuredly, it can no way increase, and their will (I perswade my selfe) it cannot exasperate, being already at the very worst and extrekest poynt of discontentment. But if it did, I knowe right well that the fortitude and magnanimitie of your kingly minde would little esteeme it, and vtterly despise it. And if it should come to passe in your Maiesties dayes, that the princes of *Meshech* and *Tuball*, the forces of *Gomer* & the house of *Toggarmah* out of the north, should confederate togeather (as it is rehered in *Ezekiell* chapter 38. and recapitulated by *S. John*) and should say one to the other, we will goe vp to the land of vnwalled vilages to them that be at rest, which dwell safelie dwellinge without wals, and hauinge neither barres nor gates, even to the land which hath bene tost with the sword, and is now gathered togeather of many nationes, which haue gotten cattell and goods & dwell safelie: we will goe togeather to spoyle a praye, to gett a booty to take away siluer and gold, to carry away cattell and goods, and to haue a great praye: yet, whensoeuer they shall put the same in execution, it is prophesied and promised, that the sword of the Lord shalbe vpon

vpon them in all the mountaines of Israell.

By this lawe lett vs make our selues an vn
mouable mountaine of Itraell, for the sword
of the Lord wilbe vpon his enimies: not in
the sandes,nor in the seaes, but in the moun-
taynes of Israell. If we be neither hott nor
cold, but luke warme, and so rather frozen
then feruent:when the Lord shall tast vs in
to his iudgment, he will voyd vs out of the
mouth of his maiestie. But if we be a moun-
tayne of Israell, the sword of the Lord wilbe
with vs against our enimies: with pestilence
& blood will he plead against them: stormes
rayne, and haylestones: fyre and brimston e,
will he cause to rayne vpon them and theire
hostes:and vpon all that great people that is
with them. Thus will he be magnified, sanc-
tified, and knowne in the eyes of many nati-
ons,& they shall knowe that he is the Lord.
This coltancy, this zeale in the Lords cause,
this perpetuation of hi: truth to our posteri-
tie, is a part of duty acceptable to God: it is
a meane (as it were) that draweth vpon vs
his great, singular, and manifold blesinges:
which notablye appeareth in that excellent
testimony that God giueth of the integritie
of Abraham gen. 18.19 knowe this also (saith
the Lord) that Abraham will commaund his
children

children and his houſbould after him, that they
keepe the way of the Lord, that they may doe Iu-
ſtice and Judgment: that the Lord may bringe
vpon Abraham the blessings that he hath pro-
mised.

I doubt not, but what the divine maiestie
knewe herein of Abraham the father of the
faithfull, he knoweth the same likewise of
your highnes a mother in Issraell, a mother
ly estate that excludeth not perpetuall virgi-
nity: and an heauenly estate, that includeth
eternali felicity: I doubt not (I say) but the
Lord knoweth this also, that Queene Eliza-
beth will commaund her ſubiects and her ſer-
uants after her to keepe the way of the lord,
to do Iuſtice and Judgment: that the Lord
may bring vpon Queene Elizabeth the bleſ-
ſings that he hath purpoſed.

This law and commaundement of God,
(to keepe the way of the lord, to maintaine
and perpetuate his truth and doctrine to
our posteritie,) is that which we moſt hum-
bly and feruently desire at the hands of God,
and of your Maiestie. It stanleth with his
glorie: we craue it of his goodnes: It stand-
eth with your ſafety: we craue
it of your wiſdome.

FINIS.

By Thomas Dizgs Gentleman.

To the most Reverend Archbishops, and right
reverend Lord Bishops of both prouinces.

I am occasioned (right reverend Fathers) or rather prouoked to publish this petition (longe since penned, but whether delivered according to the presence I know not) by the Papists their packing to make Burgessis for this Parliament, by their earnestnes against the former Bill for xii d to be had of such, as without convenient cause shoulde not be present (at least on Sondayes) at divine service or preaching of Gods word, in some Church or Chappell, & by their publishing booke(s) (mo than a good many) pretending a controversy betwene secular Priestis and Iesuits, but intending to make way (at least) for a toleration of popery which they hoped (and so gaine out throughout the realme) to obtaine by this parliament.

I call them papists who were so earnest against that bill: For who but papists would pronounce that penaltie to be extreme, plead that people are not to be compelled, but persuaded to come to Church: & doubt whether lay men may meddle in any Church matter. But their popish and dangerous ende (discovered hereafter,) doth manifeste them to be papists though some of them disclaymed that name, and yet are not therby lufified. For Dolman saith that papists and puritanes would not be so called, But did they deny themselves

felues to be Romish Catholiques? What soever
 they pretend, I freely confess that the end of my
 publishing this petition is, by putting this motion,
 for Association to preserue religion establisched,
 into the heade of wise and religious men, to oc-
 casion something to be thought of, whereby the
 hope of the Papists might be utterly frustrated.
 I present it to your Lordships by name, as to them
 who haue will and power to prevent the purpose
 of the Papists, and to further so good a motion as
 this. I will not discourse against toleration, sith
 I wright to your Fatherhoods, who (out of your
 profession) can best tell, that it is a principall
 clause of the new couenant, that there shoulde be
 but one Shepheard, and one sheepould, one God,
 & one way. So that, they are no sound gospellers,
 that barkan to a toleration of Antichristianity
 vnder a most christian Queene, who hath suf-
 fered for the gospell both subiect & soueraigne.

But good my Lords give me leauue to say som-
 what for Associatio in this petition perswaded:
 and therather, because, in these printed babbles
 and brabbles, the Papists indeuour to make ri-
 uill warre betwene the best christians, that is (as
 Dolman diuidis and discribes them) Pro-
 testants, viz. such as depend vpon ecclesiastical dig-
 nities, and Puritans, viz. such as pretend perfec-
 tion in religion. Call to minde (right reverend)
 the course of times, & remember, that when the

Earle

Earle of Leicester lived, it went for currant,
 that all Papists were Traitors in action, or affec-
 tion. He was no sooner dead, But Sir Christo-
 pher Hatton (noted by Philopater, for publi-
 que, and bitter invectives, against papists, be-
 ing one himselfe) he bearing swaye. Puritans
 were trounced, and traduced as troubters of the
 state: Presently after his death, there comes forth
 (by meanes of the late Lord Treasurer) a pro-
 clamation, and commissions throughout the land
 to inquire for Priests, for their receiuers, recus-
 ants: and such like, least if they were not looked
 vnto betime, the informations which were sent
 to Rome, and Spaine of the number, and readi-
 nes of prepared papists, should proue too true, at
 the Spanish second invasion then intended.

But now that that Lord Treasurer is gone,
 and the Earle of Essex, through his fatall error,
 taken away, the cry is: Priests be tolerable
 men, but Puritans may not be abidden. Re-
 member (I say: and pray) these thinges: And
 consider, Whether a Snake lurkes not vnder the
 grasse, and whether there be not some crafty Si-
 non of Sir Christopher Hattons stamp, (as
 it is unprinted by Philopater) who makeib
 way to these Trojan horses, the popish Bookes. If
 this may be supposed, I beseech your Lordships
 enter into this further consideration, that if di-

usion betwene protestants and puritans be avialable for Popery, the contrary must needs be good for the preseruation of religion established. But if it may please your Lordships to giue me leaue, to signifie the cause, whry they thus perswade the oppression of puritans, I doubt not, but that yee will feare his feare, who said: Timeo Danaos vel dona ferentes, and suspect the perswasion of such enimies, as with whom it is a ground of policie (as well in peace as in warr) Dolus at virtus, quis in hoste requirit, and a Constant Canō: that faith is not to be kept with heretiques. The cause is sufficiuntly bewrayed in the wordword, and answer to a Jesuited gentleman, to wit: that wheras they take the puritans to be their greatest opposits, they would haue the (especially knownne professors) to be kept downe. Quousque? while the catholike parttie (to vse their owne words) may haue some swaye in the ballance with them. In which cause, let vs obserue three things.

First they pretend to hold only the puritans for their opposits, As if your Lordships could be content to giue way to their toleration, and yet they eancket but take knowledge (and that with some signification of their feeling) of that worthy Prelate the Lord Bishop of Duresme his godly exhortation at Pauls crosse against toleration, they

they cannot but (in their Quodlibets) scorne-
fully terme the godly sermon of that reuerend
father the Bishop of Chester a preachmēt, &
report him to be a pyritans for inueighinge a
gainst thē at Pauls crosse, equally as against the
Iesuits. and they cannot but ioyne (even in these
Bookes) Caluinists with Puritans, Now this
word Caluinists comprehendeth Protestants
as well as Puritans, So that we may gather,
that (when their time serueth) they will speake
out that, which Bristow in his motiues writeth,
viz. That we are all puritans in hart. But
your Lordships are wise to conclude, that if the
Admirant of Arragon spared the papists no
more then other in the borders of Germany, &
if it be true (which the priests now report) That
the Duke of Medina said, that if he had pre-
uailed against England with his invincible Ar-
mado, He would haue spared papists no more
th.in protestants, but make way for his maister.
Then they will not spare your Lordships, in their
golden or bloudy day: though ye should plead ne-
ver so earnestly, that ye are L. Bishops, and no
puritans.

To this end is the second note to be obserued.
to wit, that knowne professors are specially aim-
ed at. And here I pray you remember, that Ed-
ward Squyre was sent to prysen her Maiestie
whom

(whom God preserue) as well as the Earle of Essex: Is our gratioues Queene a puritan? Nay was the Earle a puritan, who was lead by Papists in his sinnfull attempt, and at his arraignment misliked puritans opinion touching Church gouernment. No no, it is evident, that all be puritans with them, which stand for the gospell. And therefore Dolman in his epistle, doth cunningly insinuate, & aduise to make the Earle away: as if he had written to this effect. If her Maiestie were dead, wee were not a whit the nearer our purpose, so long as Essex is in place: But if we could be rid of him, there were none of like policy, valor, resolution, authority, and sauer with the people, to hold the protestants together against the Infanta and popery. According to which insinuation (for a signe is as good as a sentence to prepared mindes) frenedes of Spayne (when Squiers poysone fayled) working upon the Earles impatency, by meanes and deuises drew him to that attempte of making a forcible way to present his credites to her Maiestie. This is held for truth (S. Robert Cicill a touching as much at Cuffes arraignment) howsoever the answerer to the Jesuited gentleman dare sware (contrary to that which is published by authority and commonly knowne) that papists partakers in the Earles desastrous action, were drawne they knew not wher

vnto

vnto, and yet none but papists were appointed to ward the vter court gate, the hall, and presence, and to kepe the Honorable personages, whom her Maestie sent to the Earle, and none but such cryed, kill them, kill them, cast the great Seale out of the window &c. Well the Lord of Lords preserue the L. Mountioy, from the like diuillish practises of the frends of Spayne.

The third thing to be considered (as a most dāgerous mater) is, that the papists discouer amide to make the selues strog enough, to incōuter the Pu ritās, that is, all that stand in their way as hath bene shewed, to which end, their designes haue respect, as shall be somewhat shewed hereafter.

But it may be obiectēt, that this contention betwēen secular Priests and Iesuits, cannot but cause a dis-union amongst the lay Papists, and therefore weaken their party. I would graūt the conclusion, if I could beleue the premises, viz. that there were such a contention indeed, & that therby the lay Papists were diuided. It may be, there was some hart burning (at the first) occaſioned by the Iesuits ambition, and desire of au thority over the Priests, But now advantage is made of this pretended continuance by dispensation, that our fearefull eyes, & troubled thoughts being set vpō the Iesuits: the Priests may be leſſe feared, and more fauoured, as I am perswaded by these probabilities.

First if the Pope can dispence with Papists
 their being ministers in our Churches, prouided
 they maintaine some one poyn特 of popery or other,
 with theire being Magistrats in our common
 wealth, prouided they (under hand) binder pro-
 ceedings against papists: and (at the motion of
 Parsons and Campion) with their being (in
 shew) obedient subiects notwithstanding the Bul-
 let of Pius Quintus to the contrary, prouided they
 be ready to rebell, when time shall serue, Is it
 unlikely that he will dispence with this pretend-
 ed contention, wherby he may hope to advance
 his popery more than by forcible meanes: and
 ther rather if the Iesuits advise the same, which
 (it may be) they haue done. For they be knowne
 macheuillists, and therfore careles what they do,
 so they may bring their principall desire to passe:
 they are few in England, and not easilie found
 out: they know that any thing wilbe received a-
 gainst them, & yet impaire their creditt no more
 than it was before, because of the generall preju-
 dice against them, and if their credit were here-
 by somewhat wounded, they can heale them-
 selves when they will, and (perhaps) by the Se-
 pions tale that winded them. But if the Infanta
 prevale, they may make attempt to be glorified
 for their practises against this state, as Thomas
 Becket was for his treacherous dealing against

King

King Henry the second.

Againe I cannot see how it can be possible, that Priests should be faithfull to the synagogue of Rom, and continue in fauour with the Pope, and yet (without dispен(ation)) publish(& that amongst vs) these rolemes, wherin their holy Fa ther is somewhat touched, his darlings the Iesu its shamefully traduced, and all the treasonable practises of papists against our state, (in sundry Popish discourses heretofore refuted as fictions and deuises be now graunted &c facto, but laid (forsooth) vpon Iesuits: and theire Iesuated complices, that is (as time will manifest) all Priests & papists. For the priests themselues complaine (even in these Bookes) if ye will beleue them) that lay papists (in a manner) saile them, for the Iesuits sake, and it is strange, that Seminary priests, who in their supplication to her Maiestie, printed Anno. 1595. doe glory that Cardinall Allen (that perswader & iustifier of the Spanish invasion in 88) was their founder: & that they were brought vp vnder the Iesuits, shoud be now at deadly feud with them? No no, their excessive writing (as if they did not beleue themselues) will ever be thought but counterfeite quarreiling, except by their meanes, the Archpriest, or some of the Iesuits be brought to their triall. And therather because the Iesuits, who want neither stomach

nor

nor meanes, pliy myn budget though they be so
notoriously provoked

Thirdly it is to be obserued, that this devise to
lay all treasonable practises vpon the Iesuits
was never put in execution before now. Indeede
a follower of S. Christopher Hatton conceiuied
such a matter long since, Whiche, with like deui-
ses, may (perhaps) be displayed, when all these
Popish Bookes be abroad, In meane while, may
it please your Lordships to remember: that the Ie-
suits (and Father Parsons by rame) be iustified
as by the wardword not long since published by
H.H. and not by Parsons as I haue credibly
heard: and by sundry treatizes of particular per-
sons, so by the generall commendation of Priests
in their supplication before mentioed. Wherfore
then (at the farthe^t) it may be vnderstood, that
the Priests (as is confessed in the preface to the
Quodlibets) were willing not onely to couler
& conceale but also to make the Iesuits their
attempts, and practises their owne in euery
thing. Whiche being so, it cannot be true, That
the priests discarded Iesuits & their practises:
when they were equally entangled by penall
lawes, as in the said preface it is insinuated, but
without prayse to the priests, who stooke to the Ie-
suits so long at least. For all those penall lawes
were in execution before the imprinting of that
^{sup}

supplication. Nay, sith by the proclamatiō, which they would refute by that supplication, they are charged with treasonable practises, why did not they then lay loade on the Iesuits, to ease their owne shoulders? So that it seemeth to me mere than evident that this deuise is but a new point of popish policy.

Moreover, It is not to be forgotten. That Squire confessed, that VValpoole the Iesuit remitted him to Doctor Bagshaw (one of these Priests) for direction in his poysontfull affaire, and that Priests (who dare sware as is aforesaid) can contrary themselves when they will for a purpose.

For when the Scotish Queene lived, then her title was the clearest, but after her death none but the Infant a hath right to this crowne, and Allen (founder of the Seminaries) found fault with Saunders and Bristow for iustifying the rebellion in the North, by Pope Pius his Bull, and yet the same Allen iustified S. VV. Stanly his betraying Deuenter, by the same Bull.

Lastly if this contention be hearty and not politique, I maruell there shoulde be so great an agreement amonge the laye Papists, considering the pretended contention hath bene longe, and (in shew) is to too vehement, the Iesuits be few, and the Priests many, & well maintained in prisyn, and abroad notwithstanding the said pretē ded complaining) the Iesuits are knowne to b: for

the Infanta, and the aide of 30000. Papists, is said to haue bene offered the Scottish King, (whō they would gull by these pamphlets) if he would promis toleration.

If I be demaunded, what ende beyond the forbearing of Priests (a matter of no great momēt) may be supposed worthy a strategeme so strange, myne answere is ready, to wit. The Priests (not maintained by the Pope, & Spanish King in Seminaries for noug̃t) haue promised to aside forraigne forces (when they shalbe landed) with forty thousands: as S. Robert Cicill reported this Parliament. That this may be made good, The worke of reconciling to the Pope must needs be applied, and therfore all hands must be sett on worke, that priests therefore, (who are most in nōber) may ply their busines, and be lesse looked vnto, it seemeth good in policy, to turne the eyes of the magistrate, and edge of the sword vpon some, and none so fitt as the Iesuite & Puritan already in disgrace with the state. Heretby the way it may be inquired, why they ioyne puritās with Iesuits: I answere, to fill our heads & hands the fuller of feare and worke, and peradventure, to rump in the puritans way, least they be likewise tolerated (as reason is) if the papists hap (as the priests hope) to obtaine toleration. But to returne to the matter, I rememb'r a distinction in a cer-
ten posicon maintained before the late Earle of Hunt

Huntingdon: That howsoever Priests are executed (indeed) for affirming the Pops primacy, and reconciling to the Church of Rome (which are parts of their priestly function) yet they are not executed for these parts as they are religious, but as they be dangerous to the State, in ciuil consideration. The reason is evident, For if Dolman make accompt of country people as of papists & partizans, though they be not absolute papists, but onely (for w^tit of that teaching which is in good townes) professe to beleue, as their Fathers beleuued: what accompt is to be made of reconciled Papists? What? let the rebellion of the North & bludie sturres in Ireland make it more than manifest to our State, that the Pops Bill can quickly beget rebels and traitors, where the gospell is not effectually preached, much more where popery is tolerated, but most of all where reconciling is lookt to but through the fingers. And if papists remebring (be like) Dolmans opinion, that they by reason of such country people, be most likely to dispose of the crowne, were so earnest against the said Bill for comming to Church before mentioned, knowing, that by due execution of the penalty of xiij.l. the common sort would be drawne to the Church much more than by the penaltie of xxl. and thereby the popish partie greatly diminished, no marvel though this stratagem be vsed that priests may more freely with lesse feare, reconcile

cile, theirby to increase the Popish partie. That England (to vse their owne words) may worke it selfe catholique againe, by the proceeding practises of the Seminaries, the Protestant being now no more vnlikely to be avoided (ergo toleration is not their vttermost end) thā the catholique was in the begining of her Maiesties raigne.

Wherein if they proceede, and preuaile, and if forraigne forces should arriuue and invade vs, (though in her Maiesties dayes) it would soone be seene, that these priests which now flatter her Maiestie, and speake their pleasure of Iesuits dealing for the Infanta, would (no lesse diligently thā the Iesuits) proclaim Bellum Dei, as Iohn de Aquala doth in Ireland, & that her Maiestie is but an usurper, and excommunicated: To say nothing of that which the Wardwورد already intimated, by affirming Catherine of Spaine, to haue bene K. Henries wife, by Gods law, and mens, the would they urge the Infanta her title, confirmed by the Pope, by her father, and by her brother, as also the iudgment of Cardinall Alle (as his last will, & testament) that they are Machiauellists & not catholiques, (who vnder any pretence whatsoever) doe not adhere to the Infanta, and then they will preemptorily adiuire their popish creatures to shew themselves, vnder paine of pope pius his excommunication, confirmed by this pope Clement, as Don Iohn de Aquala saith.

faith. In the meane while it is to be noted, that even in these booke's Religion establisched is counted heresy. The more than easie execution of necessary lawes (and those not rigorous) is called tirany and cruell persecution: priests are avouched to haue bene executed only for religion and not for treason as they were indited & convicted. Allen the principall procurer of the Spanish armado Anno. 1588. is highly commended, and it is held lawfull, but yet not expedient for the Pope to excommunicate, our gracious Soueraigne, all which, whether it doth not draw the authors and fautors or abettors of these booke's within the compasse of treason, felony, or premunire, I referr it to the iudgement of learned lawiers, & to a further discouerse. In the meane while I wish that these offenders and namely this VWatson priest (as he calleth himselfe) find not more favour than Iohn Vdall preacher of the gospell who lesse offended.

But it is said that some of the priests be gon to procure absolution for her Maiestie, or the canceling of that Bull. If this be so, unspeakable iniury (if it proue not flat treason) is offered to her Maiestie. For be it farr from vs to admitt, that her Maiestie who professeth her selfe to be semper eadam: who (not long since) wrote an excellent letter to the French Kings Sister to perswade her to be constant in religion: and who hath ever bene of that heroicall magnanimitie, that she hath dispossed

ed dangerous attempts, to provoke her to graunt
 the papists toleration: shold now faint for feare,
 and betray the gospell of Iesus Christ. If then her
 Maiestie be not arquanted with their message:
 It must needs be that the honor of her Maiestie
 most christian resolution is treacherously under-
 minded, and therby the Pope and Spaniard in-
 couraged to follow their designes. Yea it is to be
 feare, that some in authority haue concurrence
 with Priests & Jesuits, and presuming on their
 their credit with her Maiestie, hope, partly by
 feares procured, and partly by conditionall abso-
 lution, indulgence or dispensation obtained, to
 draw her Maiestie to toleration: and then a copt
 is made (in the answer to the Jesuited gentleman)
 The Lion being taken out of the way, pa-
 pists would swarne infinitly, and so the shew-
 thening of their party, and withall the executi-
 on of their long desired purpose, more speedily
 hastened. And the rather this feare may be con-
 ceived, if it be true, that the priests are gone to
 Rome to sue an appeal with the privity & con-
 sent, of some in authority, as in the said answer
 it is signified with hir as of toleration, so of the
 conversion of ther said frends in authority. For if
 they dare aventure a pre-munire by favouring,
 comforting, counselling, or abetting an appeal
 to Rome contrary to the statute of 24. H. 8.
 cap. 22. what dare they not do?

Now your LL. may iudge, whether I may not be probably perswaded, that this contention betweene Priests and Iesuits is dispensed with, & tendeth to the increasing & not diminising of the popish party. And therfore the due consideration therof may draw(rather then divert) your LL. to this perswasion: That by inciting the Protestat against the Puritā, they would weaken the party agaist them, & strengthen their owne: and therfore your LL. may be thus perswaded sith they cannot but intimate in these books that the papists haue multiplied, ever since some of your LL. haue curbed the Puritans.

Wherfore (as ye haue a faithfull eye to the meaine chaunce, & loue the gospell from your harts) take heed how any of you beaten the Papists, and discomraig the Puritan(nay every sound Protestant) by toleratig points of popery to be broached in pulpit or print, & yet silence Puritan preachers only for preaching without licence or not subscribing further than law requireth though they offer to subscribe so farr by inforciug mans ceremonies in Gods service, & stading for crosses in high wayes, which in the begining of her Majesties raigne were defaced(in most places) as monuments of Idolatry, & supersticio, according to the 23. Injunction, & doctrine of the homiles against the perill of Idolatry. And is it good policy to restore the in this declining time whē(God wot) the papists haue no need of helpe or hope: what (my Lords) is there so great difference

Ex puritans, as is betwene you 40

betwene you & the papists, whose doctrine is poyson in the roote, and treason in the fruite: Wheras the bone which the Divill hath cast betwene yow and the puritans, is but of the off alls of the whore of Babilons peace offrings. I hope I may thus speake without offence, Fur I know, that some of your LL. (& I doubt not but most of yow, be of the same mind) doe iudg, as I doe, of ceremonies: about which all this wrangling is. O my Lords: doth the 50. Injunction stratly forbid(for peace sake) the vsing of these termes, papists and heretique: and is there not gieater reason, that some course be taken, that Protestants may no longer (without rebuke) reproch one another (to the revyng of Papists) with Puritan, and Formalist, Precision and Timeleruer?

Here I imagine some enemy of the Puritan, & frend of the papist (who often meete in one coate) will readily answer, & say: that it was policy not to provoke the papists in the begining of her Maiesie raigne, sith then: they were many & migh-
tie. I reply, & affirme: That for the same reason, it is not good in policy to provoke the puritans, in the declining of her Maiesies age, & raigne: when it is more than high time, that protestants should use their helpe against the common aduersary, who most seaveth them: As appeareth by that which is already said out of the Wardword: And by that whiche Dolman one, who throughly con-
sidered

fidered the state of things) affirmeth to wit, that puritans be a strong party, for London & good towns, most Lords, gentlemen, & Captaines (that be of the religio) incline that way, and be men of action & resolution. But to leauue the laity, Consider the clergy, (whom ye are especially to use against the papists) & (setting by nonresidents & dumb dogs) ye shall finde tenne puritans for one formalist, and that one puritan doth more advance the gospell, & supprese popery, than tenne formalists. For he attendes his ministry, & not multiplying or exchangeing of benefices. he preacheth, not once a moneth, or lesse, but every sabbath day, & that, not to please the eare, but to moue the hart. How can ye want the ministry of such men? but (blessed be God) I heare, that of late, the mouthes of some long silenced be in some sorte opened, continue your favour to wards them, and incourage others that be settled, if ye desire (bona fide) to prevent toleration, and the multiplying of papists.

Lastly, I pray yee to marke and (in your godly wisdom) to make use of that which is written in the booke, which is called, Newes from Spaie, and Holland, where, after one (in a supposed conference) avoucheth, that Puritans would certaily be extinguished, If the Queenes Maiestie liue any nomber of yeares, for that the cousell seemeth bent therevnto: It is thus answered. Tush you are deceaved, Nay much more possible and lik-

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By it is, that the Puritan shall overcome the Protestant, thā the contrary: For that the puritan buildeth directly vpō the protestants first grounds in religion, and deduceth thereof clearly, and by ordinary consequence, all his conclusions: which the protestant cannot deny by divinity, but only by policy, and humaine ordination, or by turning to Catholique answeres, contrary to their owne principles. And therfore it is hard for any man, sincerely to be a Protestant, but that he wil easily passe on also(more or lesse) to be a Puritan. And onely they(in effect) wilbe against them, who are interested in the other side (As Archbishops, Bishops, Archdeacons, Cannons, Notaries, Registers, Ciuil-Lawers and the like) for not lessing their commodities: And some few Counsellors also perhaps, for not offending the Queene etc.

In consideration of the premisses, wishing (from my hart) that your LL: would use the puritans (especially their preachers) as brethren: & that they would reverence your LL: as fathers, and protesting, that I have written these motius out of my best consideration, without all partialitie I humbly crave your favoris and take my leaue. From my chamber this instant December. 1601.

2

A BRIEFE CENSURE V- PON THE PVRITANE

P A M P H L E T:

* * *

ENTITVLED,

(HVMBLE MOTYVES,
for assocation to maintayne
Religion established.)

REPROOVING IT OF SO MA-
ny Vntruthes, as there be leaues
in the same.



PRINTED M. DI. III.

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B C
J A